

[*"Scientia Cum Moribus Conjuncta."*]*

A DISCUSSION
OF THE
HIGHER EDUCATION.

By

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* This is the Motto of Erskine College, S. C. This Address was prepared for her recent Semi-Centennial, and is published in a volume with other similar matter.

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ADDRESS OF REV. J. B. SHEARER, D. D. LL.D.

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Scientia Cum Moribus Conjuncta.

Whenever men associate themselves together for any great purpose, it is common to put forth a declaration of principles, sometimes in elaborate form and sometimes condensed into a single, terse, epigrammatic sentence which is adopted as a motto and a watchword. Such motto expresses with the force of an axiom the matured experience of wisdom, while it is capable of indefinite expansion and illustration. The quotation and application of it never grows hackneyed and each new presentation excites new enthusiasm. Standards and banners and colors have their origin here. Colors have in all ages been emblematic, and banners only furnish a field on which to inscribe the motto. May it not be that this with every other good gift is of divine origin?

The symbols, devices, and colors of tabernacle ornamentation at Sinai were of God's appointment, and had each its lesson. The red, the white, and the blue which were appointed as a perpetual combination in the dress of every Israelite was but the rendering into universal language of the motto of that great people, "Love, Purity, and Fidelity."

The prophet Zechariah tells of a day when "Holiness to the Lord" shall be the motto of universal inscription.

The Maltese Cross with its talismanic inscription has never lost its power from the days of Constantine and never will. When Gideon and his three hundred went into battle, they shouted, "By the Sword of the Lord and of Gideon," and with that watchword they smote their enemies.

In warfare, the inscribed colors carried to the front and borne aloft have rallied countless hosts to the thickest of the fight and to victory.

Guilds and associations have also their gala days and their dress parades, when they proudly put on all their regalia and spread their banners to the breeze and expound their emblazoned mottoes, so beautifully wrought in silk and gold by the deft hand of woman. Is this mere vanity? Why no! It is the flowering time of the great and noble principles which bind them together, and the fruitage is all the more glorious therefor.

Now this is the great gala day, the Semi-Centennial dress parade of Erskine College. Fifty years ago the clans rallied to the watchword of "Christian Education" and with prayer and psalm-singing and great rejoicings they laid the corner stone of this Christian School, still in the hey-day of its youth, while the fathers are gone to join another throng and are now "Holy as God is Holy." They have left a noble heritage to us in the motto so beautifully conspicuous to-day. Nor will it lose its charm and

power so long as Christian education has a friend. "*Scientia Cum Moribus Conjuncta.*" I cannot but feel honored that I am selected as your standard bearer to-day, and that I can expound principles dear to me as life.

Education is a much abused word, both in its definition and in its processes. It has been maimed in every limb, distorted in every member, and the very heart torn out and thrown away in disdain, and then the truncated and eviscerated corpse has been hawked on every street corner and at every cross-roads as the bulwark of liberty and the sole and universal remedy for poverty, vice, and crime.

Need it be said that true education is of supreme value both to Church and State? Now what is true education? Is it Pagan education? Is it agnostic education? Is it Mormon education? Is it a godless education? Is it a partial education which cares for the lower and neglects the higher faculties of the human soul? Evidently no! True education cares for the whole man. The educator supplements and completes the work begun in the home. The Christian school receives the half grown and half formed boys and girls from their homes and engages to make men and women of them, supplementing the deficiencies of home, as far as may be, and completing the whole according to the Bible standard of a true manhood.

An exhaustive analysis gives us four phases of the educator's work answering to four phases of man's constitution, as it may be moulded and fash-

ioned by parent and teacher. The physical, the intellectual, the social, and the spiritual in the child define and limit the work of the parent for the child, and the teacher seeks to complete the work along the same lines.

1. The physical in man is no unimportant part. He has a body as well as a soul. The body came first from the Divine hand, "fearfully and wonderfully made," and in the day of shame was clad in "coats of skins" made by the same hand. What mother neglects the person of her child or lightly esteems its nurture and clothing, its cleanliness and health? What father fails to provide bread and sports and suitable labors for his growing boy, by all of which he gets sure promise of a handsome, manly form?

No system of education is free from criticism which blights this promise either by unwise and mischievous methods, or by mere neglect, or by both combined, as is so often the case. Teachers and pupils and sometimes parents are flattered if commencement day presents pale faces and wasted forms, as if these were classic things to be won along with knowledge in the Acropolis of letters. "Poor boy, he has studied so hard he has injured his health," is sometimes spoken with maternal pride, but it is all a mistake. Inertia, gluttony, irregular hours, ignorance and neglect of nature's laws, the lack of suitable sports, and above all the lack of stimulating and remunerative physical labor have done the mischief. Solomon did say that "much study is a weariness of the flesh," but he did not

say that it ruins health or dwarfs a proper physical growth and development. I have long believed that the life of a student is the healthiest that a young man can follow, with all its drawbacks. The culture or education of the ancients in this direction was as largely prominent as it is now largely neglected. Why not appropriate a fair percentage of our educational foundations to provide appliances or physical culture as well as the necessary scientific apparatus?

Besides this, it were well to train the young in the use of other bodily organs as well as the brain, and then we would hear no more jesting about helpless bookworms; and popular questions as to the value of a liberal education would be forever put at rest. After all has been said however, physical culture is the lowest form of education. The body is at best but an instrument.

2. The intellect is more exalted than the body, for this is a part of the Divine image in man; and the cultivation of the intellect is therefore proportionately more important. This phase of education needs no arguing, for this is the obvious phase and many suppose that this is all. Every text book, and every black-board, and every daily recitation gives prominence to the intellectual in education. There is no need in this presence to put in any further plea for intellectual training. Permit me only to renew the pledge so often given by the Trustees and faculty that Erskine College will, in the next half century as in the last, furnish to her sons an

intellectual training, within the range and scope of her course, second to none. But after all, the intellect like the body is only an instrument to be mastered and used by the real man.

3. There is also a social side to human nature. The social forces make society ; and the status of any people in the scale of humanity is largely determined by its manifestations of social life. The judicious mother gives her child a thousand lessons in politeness and other rules of social life, long before the child can have any intelligent apprehension of their meaning.

To violate the laws of good breeding is accounted almost a crime in good society, and rightly so ; for the laws of man's social nature are as inexorable as the laws of gravitation, and ill-breeding is as unpardonable as ignorance. Shall the educator neglect or ignore the social needs of his pupil ? Why, sympathy is perhaps the strongest force in education, and besides it is involuntary in its action. Sympathy is the tendency to take the complexion of what it comes in contact with. It is the great regulative law of social forces and gives tone to social life. Imitation is sometimes said to be the strongest tendency of childhood and youth. Sympathy is the underlying force which insures imitation. The range of this sympathy is as wide as the forces which combine to form the social life of a people. Fashion derives its sway from this source. The principles of taste are imbibed by contact as much as by teaching.

Under the term Social in education may be included therefore not only the principles and usages of good breeding, but also those matters of taste, such as flowers, music, poetry, painting, and other fine arts, which add so largely to the sweetness of home, the attractiveness of woman, and the blissful, silken bondage of social life. The teachers of female schools have not been slow to recognize these things and have sometimes sacrificed weightier matters at this shrine.

But why not give more attention to these things in our schools for boys? Would the culture of music and flowers detract from the scholarship of our earnest minded young men. Make your college families like home to your students, the centres of their social life where art and beauty may meet, and the true and the beautiful and the good like a three-fold cord may bind the hearts of all. Every campus should be a combined park and flower garden with choicest trees, shaven lawns, artistic walks, nature's wealth of flowers, and charming perspective. Why, the very railroads are building flower-gardens at every station to cheer the heart of the weary or delayed passenger with rarest exotics fringed with well kept greensward. Cousin made no mistake when he sandwiched the Beautiful between the True and the Good. But true education cannot stop short of the Good. He that would limit education to the physical in man may make a Spartan athlete, or a nineteenth century slugger, or a baseball pitcher.

He that would train the intellect only in addition may develop a genius of transcendent ability, a crafty counsellor, a successful military chieftain, and a money king, but you have only a Marlborough. Let taste be educated, in addition, to the full measure of oriental skill and luxury and a Cleopatra is the result, beautiful as Venus, Cæsar's peer in wit and learning, and her surroundings like the garden of the Gods, but her fit end is a viper's fang, herself a viper. No, the highest physical, intellectual, and social culture all combined do not constitute true manhood. These are but tempered and polished tools for the workman, for the real man.

4. The real man is the spiritual man. This is the significance of our motto and the trend of our discussion, "*Scientia Cum Moribus Conjuncta*."

The spiritual in man embraces the moral and the religious. It is this that differentiates man from the brute. The most horrible and grotesque creation of the novelist is a creature, in form a man, strong and powerful, with a towering intellect, and cultured taste, and an inflexible will, without a moral faculty to direct and control. The raging gorilla in the jungles of Africa "cooes like a sucking dove" beside such a monstrosity. Shall the spiritual man be neglected in education? The Christian educator answers, no. The Church of Christ finds here her mission in the classroom, that she may sanctify a secular learning and train her sons for God. Who else will do it? True, the education shrieker of the

present day cries out that intelligence and virtue are the bulwark of the State; he declares the State the real patron of all education, even to the extent of compulsory State education; he not only opposes and sneers at Church schools, but had he the power he would crowd them off the field. But he prints his word intelligence, in the largest caps, and his word virtue in the smallest type in the font; and in practice, what provision does he make for training in virtue and morality? Where are your text books on virtue and morality? It is easy enough to find text-books in arithmetic, grammar, geography, and the like. When were morality and religion divorced? What great teacher of a mere morality has ever drawn his disciples around him without the sanctions of religion? Confucius may have done it, but Confucianism is a dreary waste of hopeless human speculation. Perhaps you would have the State employ Christian teachers. Then you make Church membership the test of fitness for service under the State. And besides, the State needs Christian governors, judges, and sheriffs as well, and you soon have an alliance of Church and State; and who will decide the limits within which a teacher shall be admitted as a Christian teacher, whether Presbyterian, or Catholic, or Universalist? These however, are minor difficulties, and the greatest remains. Man is essentially a religious animal, and all his morality is the outgrowth and fruitage of his religious complexion. Every citizen of sufficient intelligence and of good moral character would be

entitled under the law to teach for the State. The State is very jealous of this question of character for she requires the saloon keeper to prove a good moral character before giving him license. Who made the State "censor morum?" How then would you rule out from your schoolroom the atheist, the adventist, the Mormon (without his polygamy,) the socialist, the anarchist, the Nihilist, the agnostic, and every creed or no creed under heaven? Every schoolroom would take complexion from the teacher and the State becomes the patron of every phase of faith and morals. The founders of Erskine College builded more wisely than this; they believed in the Church's mission and responsibility to train the whole man for God, and the whole Church stands pledged to teach a sound morality, enforced by the sanctions of a sound faith. This is the "raison d'être" of all we see around us to-day. But for this the heroic and self-denying labors of a half century are but the quixotic exertions of deluded fanatics. The fathers emphasized the obligation to teach and train a ministry. There is equal obligation to teach the membership in all the callings of life; then broaden your platform for another half century of work in training all the sons of the Church according to your own God-given model.

But to return to the trend of our discussion. All these phases of education are increasingly delicate and difficult. Physical education is the easiest. The wrestler may easily be trained till every sinew seems to be made of forged and twisted iron; and

no high order of man is required to do it. Intelligence and tact alone are required to teach mere secular learning. Now if you add social and æsthetic culture to your list, you have more delicate work to perform, unsuited to a rude and unskillful hand. But the teacher who touches man's spiritual nature seeks to find and control the hidden principles of action, nay even to form and fashion them under God according to the pattern revealed in His word. Every sailor on shipboard can coil a rope or unfurl a sail while only one perhaps can stand in the pilot-house and with strong hand and steady eye guide the vessel through the narrows and the breakers. 'Tis no easy matter to guide the young aright and to give to each a strong helm and a skillful pilot on the voyage of life.

There still remains the practical question, how best to execute your high commission. The general answer is, make the school essentially a Christian School. Let the teachers be Christian gentlemen of the highest order, men who for themselves find God to be the source of both wisdom and knowledge. Such men only can place secular learning in its relations to all truth. Church schools in the past have relied too largely upon the surroundings for effective religious influence, rather than upon internal methods. It has been common to rely mainly upon morning prayers and a Sunday Bible Class for the religious life of the college, and these often made irksome to professor and pupil alike by unseemly hours and perfunctory methods. And in

these respects they were but little in advance of the undenominational colleges. It would seem that a Christian School would make Christianity the central idea of the institution. The followers of Confucius, Brahma, and Mahomet make their sacred books the text-books in their schools, and whatever else their pupils may or may not have learned, they are well grounded in them. But for this those systems would have perished long ago.

The Romanist uses the school to fix the faith of the pupils, and both matter and methods are most skillfully adapted to this end. The day has been when Scotch Presbyterians were as devoted adherents of Church education as the Romanist is to-day. When Chalmers and the Free Church came out of the Established Church of Scotland they built a school house in every parish as well as a church and a manse. What bulwark had they for their faith, if they left the education of their children in the hands of the Established Church? But in this country the whole idea of parochial schools is well nigh obsolete and very many institutions for the higher learning, which were practically Church schools in their origin, have renounced such allegiance. How did this come about? Was it merely a breach of faith for the sake of a wider and more popular constituency? No, such a course was the logical outgrowth of the prevailing methods. It became fashionable in Protestant schools to divorce secular and sacred learning. The very establish-

ment of theological schools contributed to minimize the study of revealed truth in academic institutions, and to limit it to students of theology as a mere part of their professional training. If then the college felt no obligation to teach any form of distinctive Christianity or any part of revealed truth itself, what was the use or the sense of retaining the form of denominational allegiance? And many schools with absolute Church connection and control have vied with each other in proclaiming themselves unsectarian. The pride and glory of a Church school is that it is Christian and denominational too, and the bulwark of the faith, as held by the Church that founded it, and without this it has no claim to live. It is often asked triumphantly, "has the Church any mission to teach Chemistry and Botany, Mathematics and Greek, and other branches of a mere secular learning? I answer no! ten thousand times no!!!, if that is all she undertakes to do. Her mission is to teach revealed truth. To her are committed the oracles of God. The Bible is the great text-book of the church-school, and all the branches of secular learning are to be taught in their relations to it. Her mission is to sanctify a secular learning and make Science the handmaid of religion. Let her make a "thorough and comprehensive Biblical training a necessary part of every course, and so make an intelligent Scriptural faith the controlling principle in the institution." Put the Bible on the pedestal in the school and require every other study to make its obeisance, and it will be done as surely

as did the eleven sheaves in the dream make their obeisance to Joseph's sheaf.

Make an English Bible Course co-ordinate in rank with the severe studies, running through three or four years, taught during the week with from two to three recitations a week and enforced by the usual sanctions.

Let the Sunday Bible classes remain as a doctrinal and devotional service and they will be all the more valuable for the Bible studies during the week. "Good thing for candidates for the ministry" you say. It is a good thing for every body. Why no man is a scholar who has studied a whole library of books and has neglected The Book. It is strangely hard to make people understand that the study of the Bible is of any use to any one but a preacher. I claim that as a mere educational book to convey knowledge and to train the mind it is better than any other book, to say nothing of its moral and spiritual value. But why require every student to study theology? one asks. Not at all, the study of systematic theology belongs to a later stage, and presupposes a thorough knowledge of the material out of which a system of theology is constructed. "Well, what text-book would you use?" asks another. The Bible, not books about the Bible, but the Book itself, till its pages are as familiar as any other text-book. Strange that even theological schools teach the Bible itself so little, and are so much occupied with multitudinous books about the Bible. One of

the prominent theological seminaries is now trying to endow a chair to teach the English Scriptures. How strange that this was not established as the first chair, not only in the theological seminaries but in every Church School in the land.

"But will boys submit to learn the Bible and take an interest in it? asks another. Give it fair trial and it will prove the most popular course in college. It must be taught as the unifying course of all sound learning. The Bible is the Universal Book, written for all ages; it touches human thought and action at every point, personal, social, civil, political, moral, religious, and ecclesiastical. It contains the bill of rights for the race and the constitution of all proper human institutions. All practical wisdom is there elucidated and commended. Folly, in every conceivable form, is exposed and rebuked. There you find the methods of Providence and the key to history. The Bible solves all the great questions of the ages, the nature of God, and the mode of His essence, the doctrine of Creation and the Creator, the origin of man and his relations to the universe of God, the fall and the redemption, and man in every possible historic relation. All the doctrines of natural religion are assumed or authoratively stated and the unity of all causes and forces in the purpose of God is fearessly stated and vindicated.

We talk about independent sciences and scarcely comprehend how much they overlap each other, so that the facts of one science are themselves essential

to the truths of another. The overlapping facts of heat and light and electricity and gravitation and molecular action have given rise to the hypothesis of the oneness of all force, without sufficient warrant, I take it. This however illustrates how the truths and facts of revelation overlap all the facts of human experience. You see then the place of the Bible in human learning. The successful teacher holds himself at liberty to traverse all human thought and action to illustrate its divine teaching. The modern fashion of dealing with the Bible as the mere literature of an immature but growing people, and of testing the same by the conclusions of earthborn sciences, is absolute reversal of the true process. The scriptures are themselves the final test of all human thinking. It is as if God himself were summoned from his throne to stand before the usurped tribunal of the critic to be tried by the boasted canons of modern rationalism and humanitarianism, and to answer the charge of being semi-barbaric, and cruel, and partial, and superstitious, and inconsistent, and ignorant, and practicing pious frauds in the name of the Supernatural. Oh, the blasphemy of it is horrible. But the Church school puts the Bible on the pedestal as the final test of human conclusions, just as the God of the Bible is the final judge of human actions.

The question still remains, how is the spiritual in man educated by this process? There need be no preaching or exhortation in the class room and very little of personal application. But faith is put on

an impregnable basis. Constant study of His ways acquaints the student with God; constant contact with revealed truth moulds the student to its likeness. Mother wit and the natural conscience do their part of the work; but above all the Spirit of God does not forget to "open the blind eyes" and "unstop the deaf ears" in answer to the prayers of the teacher and the Church, and in answer to the intercession of the Lord and Saviour Jesus Christ. If a whole generation were educated so, what a host of strong men would go forth to conquer the world for Christ.

The Church school then is specifically different from other schools, and the specific difference is the Bible. In smelting ores it is found necessary to use a flux, by the action of which the pure metal is separated from the dross and slag; so revealed truth is the universal flux for human knowledge and the pure gold is separated from the dross. In the chemical laboratory you place certain ingredients in the crucible and affinity gives you a product of a certain form, color, and hardness; now repeat the experiment and add some element which has a controlling affinity in that group and you get a product so unlike the first that you recognize no kinship. So you may teach the whole round of human science and the result is a mere secular education; teach the same things along with revelation and you have Christian education; and the man, which is the true product, is in the one case vastly different from the man in the other case.

The banner which I bear to-day is no empty show, and the motto I expound may well be the rallying cry of your clans, "Scientia cum moribus conjuncta."

*It is greatly to be regretted that Dr. Shearer was prevented by sickness from delivering his Address, but we are pleased to present it here in full.

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